

RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—Paul.

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RELIGIOUS INQUIRER.

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A FEW RODS SOUTH OF THE LITTLE BRIDGE.

REV. JOHN BISBE, JR.—EDITOR.

DOCTRINAL.

FOR THE RELIGIOUS INQUIRER.

Mr. Editor,—The following two paragraphs are from the Christian Secretary, where they appeared as original. As we have reason to rejoice in every dawn of light, which breaks through the murky clouds of superstition, I send them to you for publication. As I believe Universalists will fellowship the sentiment conveyed, excepting that in italics, of which we have no revelation, I wish it to be diffused widely. If it be *correct*, why not cultivate it, by preaching repentance through the goodness of God, and not through the slavish, and unsanctified fear of endless wrath in a future state of being. The whole tenor of the sentiment is at open war with the common method of preaching among the orthodox; but if these be the principles to which that paper is in future to adhere, I, for one, will bid it God speed. God's plan of saving sinners, is to save them from a violation of his law, or, in scripture phrase, from their sins. And it is only by implanting "a right spirit" that the honor of the great law-giver can be secured.

ZOPHAR.

"Those who are 'begotten again to a lively hope by the resurrection of Jesus Christ from the dead,' and have the spirit of Christ, love holiness, and hate sin independently of the penalty annexed to the transgression of the law. And that religion which rises no higher than a relinquishment of the practice of sin, merely from a fear of its penalty, is a sandy foundation, and will be swept away by the tempest that shall precede the judgment of the last great day; we must serve God because we delight in his character, if we would be prepared for the happiness of Heaven."

"God's plan of saving sinners, secures the honor of the divine majesty, by implanting 'a right spirit' in all his subjects, and any system that does not make this provision, cannot be of God."

FOR THE RELIGIOUS INQUIRER.

WILLINGNESS TO BE DAMNED.

Mr. Editor,—An article in the last Inquirer brought to mind the following anecdote, which is at your service:

"A clergyman in Massachusetts, who had been the instrument of raising a stir in his vicinity, held that a

willingness to be damned was a mark of conversion, and a ground of hope through grace. A certain young woman, who had been much alarmed, was in great distress for the want of this token. At length, however, she brought her tongue to confess, that if it were God's will, she hoped that she was thus willing to suffer for his glory. A certain deist was present at this interview, and requested to ask the young woman three questions with leave of the clergyman. The questions were—Are you willing to be saved. Yes. Are you willing to be finally lost? Why, if it should be for God's glory, *I hope I am*. Well, if you are willing to be lost, what occasions your distress? The clergyman was at a complete nonplus, and the young woman finally escaped from the snare of this fowler."

I vouch not for the truth of the above, nor am I sure of relating it verbatim. If it do not however, carry weight of argument sufficient to put the senseless dogma of a willingness to be damned out of countenance, I am most egregiously deceived.

X.

FOR THE RELIGIOUS INQUIRER.

A REVIVAL.

In a late notice of a revival in Hillsdale, N. Y. it is said—"The Lord has been pleased to grant some mercy drops to his weary heritage in Hillsdale, during the past winter." A certain prophet testifies, The Lord is good to all, and his tender mercies are over all his works. As the same prophet declares that the Lord looked from heaven to find the righteous, and found them not, the people who were, by his account, the recipients of God's goodness, had no more claim on account of their own righteousness, than the moderns. We often observe the abundant mercies of our Lord are spoken of in this manner, and we have reason to regret the ingratitude which it displays. Among the fashions of this world, which are to pass away, this must be one, and the sooner it is discarded the better. Its continuance is a standing proof of gross ignorance, and of a narrow sectarian spirit.

Y.

FOR THE RELIGIOUS INQUIRER.

A CONSCIENTIOUS CLERGYMAN.

"Mr. Flavel once in rising to pronounce the benediction, paused and said, How shall I bless this whole assembly, when every person in it who loveth not the Lord Jesus Christ is anathema maranatha?"—Ch. Sec'y.

We read in the Bible, that Moses was commanded to put the name of God upon all the people, and to bless them by God's authority. Another prophet declared to

Balak, speaking of the whole congregation of Israel, that God had blessed, and he could not curse, or reverse the blessing. Let people, who are capable of thinking, put these passages together, and decide for themselves.

In the New-Testament, God is represented as being RICH in mercy towards the vilest sinners, and therefore he calls them to repentance. He is represented as having GREAT love for those who are dead in sins. Will he endlessly curse those whom he loves? if so, let those who boast of being his favorites tremble. Z.



RELIGIOUS INQUIRER.

SATURDAY, MAY 21, 1825.

"Earnestly contend for the faith."

GOODNESS OMNIPOTENT.

Be not overcome of evil, but overcome evil with good.—Rom. xii. 21.

Continued from page 99.

From the cherishment of these bitter feelings, from the utterance of the most wrathful and irritating language, they proceed to those acts of madness and murder which not only cause the tears of anguish to fall, but their own blood to flow. The children, witnessing this scene of discord and confusion, generally take sides in the quarrel, and by these means the house, which should be a little paradise, becomes a den of vindictive and contentious wretches. The rancorous spirit of revenge having pervaded the family, each member is concerned to battle for his party, and to crush the other in ruin. We will suppose God's softening grace has touched the heart of one of these poor sinners, that he is laid on his last bed, and is fast sinking into death's stern slumber. While he is lifting his soul in prayer for himself and his brothers and sisters; while he is pouring forth the whole energy and affection of his heart for those, who have brought him to the margin of the grave by their cruelty, how must his unnatural relatives feel, when they see blood and tears mingling on his pale and livid cheeks, and hear prayers and blessings from those lips, which have been wont to curse. See him in the agonies of dissolving nature, beseeching God with each shortening breath to pardon his sins and theirs, and closing his dying eyes with, Father, forgive them. See those, who by contention and marble-hearted animosity have brought him to his death, standing round the confined sleeper and gazing on his icy face, which yet bears marks of their rage and brutality. While they look on this handful of lifeless dust, and remember by what means it ceased to breathe; can they remain unaffected by the sight, or forbear reflect-

ing on their evil thoughts, their bitter words or the last and desperate act that laid the sufferer with the voiceless dead? But let us examine this evil in another light. Two friends think evil each of the other; express their bitter feelings in harsh language; a challenge is given, and the morning sun, which saw them blooming in health and cheered with a prospect of long and cordial friendship, sheds its setting light on their bloody and disfigured corpses. Two neighbors nourish groundless suspicions, each of the other, whisper them in the ears of a few, and add many dark insinuations to establish their truth. When these things come to the knowledge of the injured party, alienation, jealousy and distrust are produced, and at length, settled hatred and deep-rooted malice take the place of former regard. These persons are noblemen. As soon as the quarrel commences, each one has his partisans, who arrange themselves under his banner, and pledge their property and their blood for the maintenance of his cause. The affair becomes a civil war, the parties are marshalled in the field, and impatient for the dread onset. The bugle sounds the shrill note of preparation. The sabre and rifle glitter from the opposite heights. The tremendous conflict begins, and clouds of deepest midnight wrap the contending hosts. The wind blows off the gloom. Angels of paradise! what spectacle is here! The palpitating heart is burst and riven by the lumbering wheel of the artillery, and pours out its crimson flood beneath the tramp of the war-horse. The dying and the dead are scattered promiscuously over the plain. Confusion, dismay and despair mingle in this horrid scene, which commenced from the indulgence of an evil thought, progressed to the utterance of an evil word and terminates in the perpetration of murder. But let us notice the widowed sufferers, and watch them stealing across the field at the dead hush of midnight. See them standing over some fallen form, and wiping off the dust and blood. Cease, cease your kind endeavours, that eye is dark, that heart is cold till heaven's immortal morning. Behold the sister sitting beside her dying brother, washing his wounds in her tears and pillowing his aching head on her bosom. See the little orphans standing round their dead father, entreating him to open his eyes and give them a kindly smile. Let us look into the hospital, the vast magazine of wretchedness, and behold despair seated on every face. Hear the poor victims of war shrieking in the parching fever of death's last agony, and imploring the blow of grace to send them to eternity. All these calamitous effects, all these horrible desolations have resulted from evil thoughts, which, being matured into action, have destroyed the peace of society, burst the bonds of brotherhood and reaped the harvest of the grave. You now see how great a matter a little fire may kindle, how great destruction may be effected by a single spark. One bad feeling, by being cherished, has spread the field with the dead, and filled the habitations of the living with lamentation, mourning and wo. You hence see the danger to which you expose

yourselves by slander, and its total inaptitude to accomplish your desires. If you wish for peace, endeavor to keep a pure heart; if you desire a good name, be careful of the reputation of others, and if you heartily desire inward satisfaction and outward prosperity, let the meditations of your heart, the words of your lips and the deeds of your life show that you are a worshipper of God and a friend of man. When people find you in possession of this benignant character, when they see you disposed to render good for evil and blessing for cursing, they will become your sincere friends; and if they do not manifest their esteem in days of health and affluence, they will discover it when misfortune befalls, or when the sun of life is setting. But rest assured *vice* approves goodness, and acknowledges its superiority, by striving to assume its name and wear its dress. The vicious feel their insignificance in the presence of the good, and shrink abashed from the inspection of the upright. In the next place we will consider the evil of profanity.

4. *Be not overcome with the evil of profaneness.* When God's love for the sinful children of men is evidenced by the earth and all its seasons, by every star and sun of heaven and by all his providences in the physical and moral world, it is astonishing that a rational being can irreverently pronounce the name of his God, his Redeemer. When God has kindly informed us that we shall not take his name in vain, and that he will not hold him *guiltless* who does it; when Christ has taught us not to swear by heaven, by Jerusalem, nor by our own heads, because it is entirely profitless and inexcusably wicked, can we break the bonds of love, incur the heavy guilt and sport with our own deceivings? When we are commanded to bring up the youth in the nurture and admonition of the Lord, to train them up in the way they should go, how can we excuse ourselves, what plea can we bring in our justification, when the little prattlers, modelling their words from ours, *begin to speak* in oaths, in curses and blasphemies? How should our hearts be pained for the character of the coming age, while this is the course of instruction. No case under heaven can warrant the use of a profane oath; but parents are doubly criminal in defaming the name of God, and teaching their offspring to follow their example. It is vain to contend that you warn them against swearing while you practise it, for one example is more efficacious than a thousand precepts. Your prosperity, your liberty, your honor, your lives are suspended on a breath, unless you exterminate profanity; for he, who uses the name of God irreverently, will not hesitate at perjury, when he thinks he can advance his interest thereby. You must eradicate this habit in yourselves and families and in the community at large far as your influence extends, or judges and jurors will set up their faith for sale, and jeopardize your dearest privileges, your honor and your lives, at the request of the highest bidder.

When oaths are the strongest bonds by which judges and jurors are bound to the throne of God; when the

peace and security of society and individual happiness depend on their being kept inviolate, will you put all things at hazard by profaning the name of God on the most trifling occasions and in the grossest and most abominable manner? will you teach your little immortals to use the name of God irreverently in their first words? tremble for the awful consequences which have been depicted, and guard against this deadly foe, which saps the foundations of society & government by destroying all faith which man can repose in man. Let us next consider intemperance.

5. *Be not overcome with the evil of intemperance.* Am I speaking of a crime committed by rational beings, and addressing the children of a pure God? We lament over a flower, whose leaves are scattered by the blasts of November; we sit and weep over the ruins of our paternal dwelling, while the breezes of twilight sigh through the lone chambers of the deserted mansion; but how should we weep, what torrents should we pour from our eyes, when we see a mind in ruins, a mind, that might have investigated the laws of nature, weighed mountains in scales and hills in balances, and traced the comet's path through the fields of heaven, or disarmed the lightning of its fire? As this evil excites evil thoughts, so it prompts to evil speaking and deeds of the most shocking outrage. It as verily dispossesses of reason as death deprives of life, and thereby furnishes madness with unbounded scope to do mischief. The monition against this evil should be peculiarly solemn to the young, for the present is an important period of their existence. You may think you are secure, and though you are in some degree intemperate, that you have full control of yourselves. But my young friends, beware, you stand on the verge of an awful precipice, a dark and fathomless abyss is below, and one step may plunge you into hopeless ruin. Thousands thought themselves safe as you, ventured on the desperate step, and sunk like mill-stones in the flood. Look at the condition of those who are the victims of this evil, and see how they have destroyed the happiness of all about them. Their appearance is loathsome, their language is curses, their deeds are violence; they have demoralized and degraded their families, and shortly, very shortly must close their course of iniquity in the grave. See the mother assembling her starving children and giving them the last crust bathed in tears, and conjuring them by every endearment of maternal tenderness, by each desire for happiness, by the immortal compassion of God to shun this path of destruction, this highway to hell. Ponder these things well, and do not fancy there is any security in treading on the *borders of vice*. If you are but just beginning to form this most pernicious of habits, *'Pause! for heaven's sake Pause!'*

—'The hour's now come;
This very minute bids thee open thine ear,
Obey, and be attentive.'

As you value peace of conscience, the esteem of the good, the confidence of man; as you appreciate the smile of God and the brightening prospects of heavenly bliss, I conjure you to shun this most loathsome and detestable

vice. Resolve that you will serve God with more fidelity than your parents have, and that others shall not be led astray by your folly, but that they may follow your examples with profit. We will next consider evil teaching, and its wide and ruinous effects on the family of man.

6. *Be not overcome with evil teaching.* Parents are directed by their parent in heaven to bring up their children in the nurture and admonition of the Lord; to teach them his character and requirements; to fill their tender and teachable minds with the principles of virtue and piety, and to render them possessors of the meekness and compassion of Jesus, as far as their efforts, with God's blessing, can effect it. Now when the little inquirer asks who formed this beauteous earth, yon golden sun and every twinkling star, and who gave him being, can the parent inform him God has done all these things, and furnished them for his benefit and enjoyment, but that he hates him with infinite hatred, because he came into existence with a heart inclined to sin? can he say, my dear child, I love you, and have watched over your infantile years, and nourished you up from the cradle. I have employed every mean in my power to make you happy here, and to give you hopes of felicity in the coming life; but as you came into being under God's wrath and curse, are liable to all the miseries of this life, to death itself and the pains of hell forever, my efforts for your good have been totally unavailing, only as they have shown the strength of paternal regard? Is this teaching the soft and improveable mind the true, the amiable character of God? How can parents pretend that their Father in heaven cherishes greater love for their children than they can possibly feel, and then assert that the infant of a few days is the subject of Jehovah's wrath? can they teach their little children to love a being who has hated them from eternity, and who will pour down a tempest of fire on their naked souls, unless they change their own hearts, which they are informed can be effected by God only? They cannot make them love that which is unlovely, nor fill their minds with filial reverence for a being, who entertained vengeance against them before they knew of his existence, and who cherished his enmity against them, because they would possess the disposition he should give them. It is of vast moment that youth receive correct instruction in the principles of religion, for on this, much of the happiness or misery of future life depends; on this the peace and safety of society rest. If they be taught to consider God an enemy to sinners, and that his wrath will burn against them forever, they become victims of black despair, or hardened and heaven-daring wretches. The comparison between the earthly and heavenly parent should be frequently impressed on the heart of the child, and the blessed doctrines of Jesus brought to confirm the gladdened soul in the belief of God's untiring and inexpressible love for the greatest sinners. These lessons of wisdom will melt the heart in gratitude and fill the eyes with tears of blissful extacy. These instructions will operate the noblest purposes, and cause the

youth of our land to lay their souls on the altar of heaven and to devote their every faculty to the service of their kind, their gracious God.

To be continued.

TO THE PUBLIC.

In the Christian Secretary of April 25, there appeared an article from the Philadelphia Christian Gazette, purporting to be the history of a certain person's sickness and retraction of Universalism. Conceiving that a narrative of this kind should be well authenticated to gain belief, and merit the attention which the editors of orthodox papers gave it, and observing it was without name, date, place or a particular detail of circumstances, I wrote to the Rev. William Morse for information, as the Gazette was printed in his city. His letter, containing a particular, an attested refutation of the story, was published in the Inquirer of May 7, and preceded by a few remarks, tending to show the honorable course which had been pursued, and requesting the editors, who had circulated the falsehood through mistake, to contradict it, now they were undeceived. For this purpose, the Inquirer of May 7, was sent to the editor of the Christian Secretary accompanied by the following billet:

HARTFORD, MAY 5th, 1825.

MR. ROBINS,

Sir,—In your Secretary of April 25, appeared an article from the Christian Gazette, entitled "the value of Universalism in a dying hour." You will learn from the Inquirer which accompanies this billet, that the account is untrue, and that names and dates and places are now given, so that the character of the reporters is involved in the relation they have furnished. This is therefore to request that you will please to contradict that story in some form, as it is believed the christian is willing to sacrifice all things for the truth,

Yours in sincerity,

JOHN BISBE, JR.

MR. GURDON ROBINS, *Editor* }
of the *Christian Secretary*. }

After the next Secretary was issued, as it contained nothing concerning the story, nor took notice of my request in any form, the following billet was addressed to the editor:

HARTFORD, MAY 10, 1825.

Sir,—I sent you a billet the other day, requesting a contradiction in some form, of a story which appeared in your paper of the 25th ult. That you might act with the fullest conviction on this subject, a No. of the Inquirer was forwarded, containing a refutation of that story by four persons of respectability and truth. Every necessary mean having been taken, it was earnestly hoped your love of truth would have procured a notice of the facts I have mentioned, and a contradiction of the story as public as its announcement. This not having been done, I would thank you to say what course you have chosen, as my determination in reference to this matter will depend on your conduct in denying or refusing to deny the story. Sir, praying that this billet may effect the happiest result, and that your love of truth and wish to preserve an unspotted character may triumph over all difficulties, I remain your friend,

JOHN BISBE, JR.

P. S. Please reply by the bearer.

MR. GURDON ROBINS, *Editor* }
of the *Christian Secretary*. }

Not receiving any reply, and being unwilling to expose

a christian brother without imperious necessity, as the last expedient, I sent the editor the following letter.

HARTFORD, MAY 14, 1825.

MR. ROBINS,

I have written you twice on the subject of contradicting, in some shape, the story published in your paper of the 25th ult. concerning the retraction of a Universalist. As you have taken no notice, either public or private, of the two first billets, this is to request a promise of contradiction in your next paper, an immediate reply to this, or to assure you, should neither of these methods be adopted, that I have come to the determination of exposing you in the next Inquirer. My dear Sir, I should be much rejoiced if you would render a public exhibition of your conduct unnecessary, by a full and fair contradiction of the anonymous story which you have circulated, and thereby spare us the mutual pain which must be endured. In the cherished hope that you will accept the advice which has been sincerely tendered, I remain your much aggrieved brother,

JOHN BISBE, JR.

MR. GURDON ROBINS, *Editor* }
of the *Christian Secretary*. }

These statements are not made for the purpose of wounding the feelings of Mr. Robins, but to inform the christian public of the fair and honorable means that have been employed to effect a retraction of slander inconsiderately published, and of the ungenerous, the unchristian manner in which they have been treated. Every noble and ingenuous mind considers it a privilege to correct a mistake, or to ask pardon for a crime; and shall a professing christian, for the propagation of his peculiar views, descend to means which the gospel condemns, and the courtesy of refined society discards? Shall his policy be to "strike, but conceal the hand?" and is this treating others as he would desire them to treat him? shall a story, without one name to give it authenticity, but refuted on the best authority, be circulated widely through the country by a man, who professes to be a meek and devoted follower of the faithful and true Witness? and shall this be spread to defame a class of christians, who would not simply live in charity with all men, but who desire to imitate their heavenly Father to the extent of their ability? if this be the conduct of those who call themselves christians, may not the world inquire, what do ye more than others? The slanders of the Pagans against the early christians and the falsehoods of the Catholics against the Protestants were deemed most unauthorised, most inhuman; and shall christians of a later day calumniate without reproof, with absolute impunity, because they belong to a dominant sect? If this must be the case, let each Universalist copy the conduct of his heavenly Father, and pray to the Author of all perfection, forgive me as I forgive others. Should they sincerely adopt this measure, they may repel the aspersion of a reviling world and receive the blessed euge of Heaven, well done, good and faithful servants; ye have been faithful over a few things, I will make you rulers over many things, enter ye into the joy of your Lord.

It may be well to remark, that when Mr. Robins received the second billet, he said the first was put in the drawer and forgotten till after his paper was issued, but that he

had no reply to make. When the third letter was sent, he observed he had nothing to say in reply.

N. B. Should not the above statements have the desired effect, this affair will probably be carried before the Baptist Convention, which assembles in this city next June.

PRACTICAL GODLINESS.

After all that has been said concerning creeds and professions of faith, after the long controversies about orthodoxy and heterodoxy, after all the blood and fire and murder of persecution, christianity is merely a splendid and illusive dream, unless it free the heart from the dominion of bad passions, or the indulgence of evil thoughts, and make the life holy, harmless and full of active benevolence. When this is the case, when your heart testifies to the purifying influence of religion, and your life shows that the commands of God are not grievous, should every church on earth exclude you from its communion, and every professing christian denominate you a heretic, an infidel, a reprobate, you may know that you are a disciple of Jesus, that God is your witness and that your record is in the heavens. Under such trials, you can solace your desponding heart with the counsel of your Master and remember you but drink of his cup and share in his reproach. *Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven.* But should your heart be cold and your life immoral, and you disposed to exclude from the protection of God all who would not acknowledge the correctness of your faith, or worship your Diana, though every church on earth might receive you with open arms, and consider you orthodox and evangelical in the best sense of the terms, you would be a poor grace-hardened wretch, in the gall of bitterness and in the bond of iniquity. Should troubles thicken and calamities fall upon you, the appellations orthodox and evangelical would not sustain your fainting hearts, nor prevent the viper conscience from gnawing your souls.

We hence discover that godliness is profitable in all seasons, and that the testimony of an approving heart is better than the plaudit of an assembled world. Pure religion, which lives in the soul as sun-light in the sky, guards the young, the rich and healthful against intemperate calculations for the future, warns them of the short and precarious continuance of present enjoyments and makes them estimate their possessions, not according to their number or richness, but according to the use they have made of them. Christians of this stamp "date not the life which they have run, by the mean reckoning of the hours and days, which they have breathed. A life spent worthily should be measured by a nobler line, by deeds, not years. Though sinking in decrepid age, HE prematurely falls, whose memory records no benefit conferred by him on

man. They only have lived long, who have lived virtuously." But they, who declaim about godliness without giving hand or heart for its promotion, who rail against others more righteous than themselves and who claim all the learning and religion on earth, are the greatest detriment to the cause of virtue, and worse members of the community than robbers, assassins and cut-throats, as their sanctimonious conduct has furnished the motive, the mask and the impunity of guilt. Did christianity give no stronger evidence of its heavenly original than the conduct of such people, it should be consigned to eternal night and oblivion as the heaviest scourge that has ever darkened or desolated the earth. But we bless the Father of lights that his revelation is not of this hypocritical and exclusive cast, but that it is fitted to sweeten the temper, expand the intellect and assimilate man to his Creator; and that all, who have felt the power of divine love on their hearts, exhibit its benign, its ennobling influence in their constant and joyful practice of godliness. It is equally apparent that the haughty, those, who trust in themselves that they are righteous and despise others, are totally unwilling to submit to gospel discipline, though they claim to be the only saints on earth, the peculiar favorites of God. Such people, as they are ever ready to persecute Christ's true followers, would be just as eager to put him to death, as the chief priests and elders, were he now on earth, for they are exasperated by goodness, as it manifests their character in strong contrast.

The REV. WILLIAM MORSE has left the second Universalist Church in Philadelphia. His farewell sermon was delivered on the evening of the 10th ult.

MISCELLANEOUS.

MR. WHITFIELD'S CONFESSION.

"I came," says he, "soon into the world, I have carried high sail, whilst running through a torrent of popularity and contempt; and by this means have been sometimes in danger of oversetting. I know that I am a man of like passions with others, and consequently may have mistaken nature for grace, imagination for revelation, and the fire of my own temper for the pure and sacred flame of holy zeal, which cometh from God's altar. Alas! Alas! in how many things have I acted wrong! I have been too rash and hasty in giving characters both of places and persons. I have too often made impressions without the written word, my rule of action. Being fond of scriptural language, I have often used a style too apostolical; and at the same time I have been too bitter in my zeal. Wild fire has been mixed with it, and I find I have frequently written and spoken in my own spirit, when I thought I was writing and speaking entirely with the assistance of the spirit of God."

Whitfield's Works Vol. 4.

How many distinguished preachers might honestly make such a humbling confession in review of their lives and doctrine, and in the full conviction that their every motive was open to the inspection of the great Judge and Rewarder. Taught by Whitfield's rashness and repentance, each teacher should re-examine the motives of his conduct, the authenticity of his doctrine and its practical influence on

himself and his people, lest, in the close of his days, he might have bitter and unavailing sorrow for the course he had taken. Should you be faithful to yourself, and preach a doctrine that purifies and warms your own heart, you will be likely to profit others; but should your teaching inspire your soul with no additional horror of sin or love of virtue, though you might charm the ear and occasionally fill the eye with penitential tears, you will not advantage those you attempt to instruct, but have reason to lament your wasted days, perverted talents and exquisite grief for unfaithfulness to God and man.

SUICIDE PREVENTED.

An Interesting Narrative. Translated from the Italian for the Salem Observer.

Mr ——— meeting unexpectedly one day his dear and intimate friend, with a distressed countenance, inquired of him, with much solicitude, what could have occasioned it? The friend, at first refused to answer him, but at length, after much importunity, he said, that he was completely weary of his life, and that he had resolved at once to terminate his days. This friend, struck with surprise, after a short pause, reflecting upon the primary good dispositions of human nature, and upon some other particular circumstances, demanded of him, the directions for the funeral, requesting also, that he would tell him how much money he had in his purse. He replied, that he was now richer both in gold and silver than he had ever been before. His philosophical friend then said, that such a sum of money would soon be useless to him, but that he knew some deserving persons to whom it would be a great relief, beseeching him that he would, as the last favor, immediately go with him and present to them the money with his own hands before he died. After much entreaty he consented, and they entered a chamber every part of which indicated misery and affliction. They beheld a man surrounded by a numerous family, all occupied in various labours; but it was too apparent, that their industry in vain exerted itself to repel their extreme misery. The money is distributed among them. Oh! who can give any adequate idea of the humble gratitude of these miserable people, who on their knees embraced the garment and hand of their benefactor; or, who can express the tender and unusual pleasure that penetrates his heart? Behold them in one group! Instead of speaking they weep together. Embracing his friend, he, who a short time before had determined to destroy himself, cries, I will live, and every day by relieving the distressed, I will taste the luxury of doing good.

The above story shows the good influence of active benevolence on them who dispense and them who receive, and evidences the power of virtue in preventing the commission of suicide. Were such means generally adopted to cheer and strengthen the despondent, many lives might unquestionably be saved, much sorrow prevented and those, who suffer from poverty or weariness of existence, taught to render thanksgiving to God, and to serve him with faithfulness and joy. If any one have a friend or an acquaintance in the condition above described, let him employ similar means of restoration, and we are sure, with the blessing of God on his benevolent efforts, the prayer of his soul will be answered. As it is the very nature of goodness to communicate felicity to the extent of its ability, and as in blessing it is blessed, nothing can be more grateful than the effectuation of good, or the prevention of

evil, and in such a cause every soul, that loves God, or has felt the strength and fervency of the Redeemer's compassion, must be deeply engaged. Jesus spent his life in *doing* good, and resigned his spirit with a prayer for his crucifiers. Go, and *do thou likewise*.

SUICIDE.—Mrs. Dodge, wife of Mr. Abraham Dodge, of Smithfield, in this County, put an end to her existence on Monday of last week, by shooting herself with a rifle. We have been credibly informed, that some time previous to her death, she had been oppressed with a kind of religious melancholy, and had repeatedly threatened to rid herself of her troubles, by committing suicide. In the absence of her husband, she directed her children to go to the barn, and having put her house in complete order, and that too with more than common particularity, and having clothed herself in her best apparel, she deliberately shot herself. Her oldest son, upon hearing the report of the rifle, ran directly to the house, and as he opened the door, heard his mother utter her last and dying exclamation.—*Madison, N. Y. Observer.*

DISSIPATION.

The clock struck eleven. The anxious, terrified, lonely mother shuddered at the sound, and with an unconscious energy pressed her poor babe to her heart, while the large tears, not without cause, fell, unbidden, from her swollen, sunken eye, and rested on the cheek of the slumbering innocent. Where then was he who had sworn to protect them, and by a vow registered in heaven, had promised unalterable affection for her. He was an instance, I could wish without a parallel; for *dissipation* had bound him in her chains, and in the thralldom of vice he could not forget that he had a bosom companion sighing in his absence for his return, and in his presence overpowered by the conflicting emotions, occasioned by the recollection of former times, when *he* was virtue's friend, and *she* the darling partner of his happiness.

The unfortunate man returned something inebriated, at a late hour, and found his wife senseless on the floor. The shock restored him to himself, though some half lost, half recollected images flitted through his bewildered imagination. She was declared to be in a raging fever; medical assistance was in vain; for the disease was one which baffles all skill, and in the short space of a fortnight, she died *broken hearted*. No murmur escaped her lips against the author of her misery, the destroyer of her happiness, the cause of her untimely death. Then it was that he fully awoke from his dream: then it was that every unkind word, every ungrateful look, thronged back upon him, and harrowed up his soul; then it was that he uttered the unheard groan, and poured the bitter tear—more deep, more bitter, because unheard and unavailing.

Is there one now who is just beginning the career of vice and folly, unaware of the misery he is bringing upon himself and all connected with him; let him read this and pause, for it is only on the immutable basis of virtue that we can found our actions, if we wish them to be pleasing in the sight of our fellow-men, and acceptable to our Creator.

FROM THE CHRISTIAN REPOSITORY.

Proceedings of a special council on Br. George W. Brooks' case.

By the special request of Br. Brooks, the following min-

istering brethren, viz. Brs. J. E. Palmer, S. C. Loveland, and K. Haven, met at Br. Luther Chaney's, in Barnard, March 9, 1825, and after inviting Brs. P. Haskell, B. Clapp, M. Fay, W. Caryl, and J. S. Bicknell, to join in council, proceeded to organize the same, and chose,

1. Br. S. C. Loveland, Moderator.

2. Br. K. Haven, Clerk.

3. United in prayer with Br. Moderator.

4. Proceeded to investigate the evidence, adduced by Br. Brooks, to set aside, or mitigate the charges brought against him at the Northern Association of Universalists, convened at Barre, Oct. 1822.

5. Voted, that Br. Brooks be exonerated from the charge of passing counterfeit money, and that, on testimony from Judge J. Brownson.

6. Voted, that, whereas sundry reports have been made against Br. Brooks' moral and religious character, some of which he has fully obviated, and others acknowledged, as proceeding from inconsideration and precipitancy, which he appears to regret, and expresses a determination to maintain, in future, a good moral character, asking the forgiveness of God and man for the past; we therefore charitably hope that his future conduct will be such as to meet the approbation of the community at large, and a restoration to the fellowship of the Northern Association.

7. Voted, that a copy of the proceedings of this Council be delivered to Br. Brooks, and that the proceedings be likewise published in the Christian Repository.

8. Voted to dissolve this Council.

S. C. LOVELAND, Moderator.

K. HAVEN, Clerk.

SOUTHERN ASSOCIATION.

Take particular Notice: the Southern Association of Universalists, is to meet at South Wilbraham, Mass. on the First Wednesday of June next, instead of the 2d Wednesday, as formerly. It will be in session two days.

INSTALLATION.

The Rev. SETH STETSON is to be Installed over the Universalist Society and Church in Salem, Mass. on the 19th inst.

NOTICES.

We are happy to inform our readers, that a young man, by the name of JACOB MOODY, of Monmouth, Me. has signified to us his intentions to obtain a regular dismission from the Methodist connexion, in which he has obtained a license to exhort and expound the scriptures, and to improve his gift in promulgating the Universal Grace and Salvation of the gospel according to his most sincere belief. We are furthermore happy to state that his moral character is properly recommended.—*Univ. Mag.*

We are happy to state that Br. CALVIN GARDNER, of Hingham, has received and accepted an invitation from the Universalist Society in Charlestown, Mass. to become their pastor.—*ib.*

We are happy to give notice that a Universalist Meeting House is building in the town of Haverhill, Mass.—*ib.*

New Meeting House.—The Universalists in the town of Turner, Me. are building a Meeting House, on the plan of the Universalist Meeting House in Portland.—*ib.*

MARRIED,

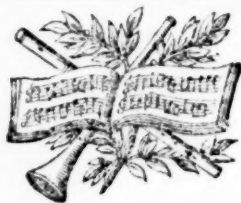
In this city, Mr. Alonzo S. Beckwith, to Miss Laura M. Clark.

In this town, on the 11th inst. by the Rev. John Bisbe, Jr. Mr. Abner P. Wadsworth to Miss Mary Capen, both of this town.

DIED,

At Plympton, Mass. on the 6th inst. Miss Lydia S. Bisbe, aged 24, daughter of Mr. John Bisbe. She bore a long and painful sickness with cheerful resignation to the divine will and without an expectation of recovery, conversed on death with pleasure, and finally expired in the solace and support of that faith, which rejoiced her through life, and which includes the whole family of man in the salvation of God.

"Smitten friends
Are angels sent on errands full of love;
For us they languish, and for us they die;
And shall they languish, shall they die, in vain?"

POETRY.

"Let every thing that hath breath praise the Lord."

EXTRACT FROM AN ODE TO

MADNESS.

By Rev. Thomas Penrose.

Who's this wretch, with horror wild?—
Tis Devotion's ruin'd child—
Sunk in the emphasis of grief,
Nor can he feel, nor dares he ask relief

Thou fair religion! wast design'd,
Duteous daughter of the skies,
To warm and cheer the human mind,
To make men happy, good, and wise;
To point, where sits in love arrayed,
Attentive to each suppliant call,
The God of universal aid,
The God and Father of us all.

First shewn by thee, thus glow'd the gracious scene,
Till Superstition, fiend of woe,
Bade doubt to rise, and tears to flow,
And spread deep shades our view and heaven between.
Drawn by her pencil, the Creator stands,
(His beams of mercy thrown aside)
With thunder arming his uplifted hands,
And hurling vengeance wide.
Hope, at the frown aghast, yet lingering, flies,
And, dash'd on Terror's rocks, Faith's best dependance lies.

THE LORD'S PRAYER.

O Thou, enthron'd in worlds above,
Our Father, and our Friend,
Lo, at the footstool of thy love
Thy children humbly bend.

All reverence to thy name be giv'n,
Thy kingdom wide display'd;
And, as thy will is done in heav'n,
Be it on earth obey'd.

Our table may the bounty spread,
From thine exhaustless store,
From day to day with daily bread,
Nor would we ask for more.

That pardon, we to others give,
Do thou to us extend;
From all temptation, O, relieve,
From ev'ry ill defend.

And now to thee belong, Most High,
The kingdom, glory, power,
Through the broad earth and spacious sky,
Till they shall be no more.

Boston Anthology.

BOOKS

FOR SALE AT THIS OFFICE.

KNEELAND'S Translation of the New Testament.

- Do. Lectures (2d edition)
- Do. Pronouncing Spelling Book.
- Do. Universalist Magazine, (2 vols.)
- Do. Christian Messenger, (2 Vols.)

BALLOU'S Lectures.

- Do. Eleven Sermons.
- Christian Repository, (3 vols.)
- Unitarian Miscellany, (6 vols.)

HYMN BOOK used at the Universalist Church in this City.
Discussion between A. Kneeland and W. L. McCalla.

The following Pamphlets have just been received, and are for sale at this office:

Essays and Tracts in Theology, by Jared Sparks, No. 9;
Reasons offered by Samuel Eddy, for his Opinions, to the
First Baptist Church in Providence, from which he was
compelled to withdraw for Heterodoxy; An Answer to
the Inquiry, "What is Religion?"; The Brothers, or Con-
sequences, a Story of what happens every day, with an
Account of Savings Banks; Devotional Exercises for the
use of Young Persons, containing Reflections and a Prayer
for each morning in the week, by Charles Wellbeloved;
Channing's Sermon at the Ordination of the Rev. Jared
Sparks, to the pastoral care of the First Independent
Church in Baltimore; Ware's Sermon at the Ordination
of the Rev. Wm. Ware, to the pastoral charge of the First
Congregational Church in New-York; The True Messiah
Exalted, or Jesus Christ really the Son of God, vindicated,
in three letters to a Presbyterian Minister, by David Mil-
lard; An Orthodox Drama, or Dialogue between Calvin,
Hopkins, and Arminius; The Non-personality of the De-
vil, by Henry Fitz; Fitz's Reply to Crowell's Strictures
on the doctrine of Universal Salvation; Mystery of Reve-
lation unfolded, in two discourses on Rev. xx. 10, 12; The
Badge, a Moral Tale for Children; The Force of Preju-
dice; Remarks on Dr. Griffin's Requisition for 700,000
Ministers; Sin against the Holy Ghost, by Geo. B. Lish-
er; A Discourse, delivered at the United States' Chapel,
Springfield, (Ms.)—by David Pickering; A luminous dis-
course on the "Coming of Christ," from 2 Thess. i. 6, 10,
by Rev. J. S. Thompson, recently of the Methodist Per-
suasion; Pope's Essay on man.

Just Printed, and for sale at this Office,

**THE CHILD'S
SCRIPTURAL CATECHISM.**

BY HOSEA BALLOU.

Price 6 cents.